

DESTINY

The Magazine of National Life



TIME'S RIPPLES

"A Circle Succeeds, Another Still, And Still Another Spreads"

(See Inside Cover)

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Time's Ripples

"As on the smooth expanse of crystal lakes
The sinking stone at first a circle makes;
The trembling surface by the motion stirr'd,
Spreads in a second circle, then a third;
Wide, and more wide, the floating rings advance,
Fill all the watery plain, and to the margin dance." (Pope)

ON THE DAY of birth every individual is like a pebble dropped into the waters of time. First there is just a ripple, but with the passing of weeks and months, that ripple is followed by a second that grows into a circle, then a third, until, as years pass, many such circles succeed one another, typifying the influence of each life upon its surroundings and upon others, for good or ill, spreading in ever-widening rings, moving swiftly across the surface of time.

It is impossible to fully estimate the extent to which world movements may be swayed by a single life. However, we do recognize that the aggregate of influence radiating from each individual born into the human race molds the thinking and actions of each generation. It is this influence which sets the course of history and exerts such a profound effect upon succeeding generations. Not only have the kings of the earth, the nobles, the mighty and the wealthy left their mark, but free men, the poor, and even slaves, have contributed their part to over-all trends throughout the ages of human history. Both the good and the evil men have done have determined the nature of the existing social order.

If we turn back history's pages and try to envision what might have been true had individuals never lived whose influence can be traced down the stream of time, the impact of their lives upon their environment and associations becomes more apparent. Even the common folk contributed their part, for if there had been no ordinary people—who make up the greater number of the human family—the story history would tell today would be far different than that which has been recorded.

The writers of history are more inclined to tabulate the results of the evil men do than the outcome of the good that is accomplished, for much of history is the story of conquest as the armies of would-be world rulers wrought devastation and death in the endeavor to attain their goal. Long after the decease of such tyrants, the world suffers as the result of their plotting.

But what of the good that men do? The most outstanding example of the effect of the birth of one child upon all of history is the birth of Jesus Christ at Bethlehem. The transforming power which radiated from His life as a center has filled the whole expanse of time with ripples which have grown into waves beating against the shores of eternity. Multitudes in every generation have been inspired to nobler motives and higher living.

He enabled the martyrs to face diabolical forms of persecution and keep true to their witness even unto death. In turn, their influence left its indelible mark upon His Church. All those who, as followers of Jesus Christ, have walked in the paths of righteousness all their lives, although unnoticed and unrecognized by the world at large, have made a greater impression upon the trend of history than those who have tried to conquer the world. Where the sword failed to make the world over, they, through the precepts of righteousness, have turned men away from their evil practices and persuaded them to accept His Word as a lamp unto their feet and a light unto their path (Ps. 119: 105). This is the spreading circle of spiritual influence that shines more and more unto the perfect day (Prov. 4: 18).

John was informed that in death the works of the righteous continue to redound. He heard a voice from heaven declaring this to be so when he was instructed to write: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14: 13). It is therefore of utmost importance to realize that, regardless of the stratum of society into which we are born, our lives will be definitely stamped upon it, and the effect of our having passed this way will continue long after death has brought our earthly existence to an end. And lest we forget, when, after passing through death, we finally reach the distant resurrection strand, the ripples we have set in motion in mortal life will be lapping eternity's shore to condone or condemn in the Divine Assize.

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THE MARCH OF HISTORY

Moscow's Ultimatum VERY FEW ARE aware of the real purpose of Moscow's present seemingly softening policy in its relations with the Western powers. The average person is inclined to assume there is now a very good chance to come to terms with the Kremlin and perhaps secure at least a postponement of any immediate threat of war. The Geneva Four Power Conference is considered to be a good sign that such a respite from fear of war may be attained.

The *Weekly Review* for July 1, 1955 was challenged by a Continental political observer to publish what is known at top military levels about Soviet purposes. Without hesitation the *Review* presented its findings that Russian foreign policy has now delivered an ultimatum to the West that unless the Kremlin's terms are accepted, including the definite abandonment of N.A.T.O., they will strike at a time convenient to them. Whether it will be war or peaceful capitulation by yielding to Soviet pressures and granting every concession demanded is entirely the choice of the Western nations, Moscow says.

The situation is very grave, public opinion to the contrary notwithstanding. Soviet Russia is nearing parity with the West in the manufacture and production of A- and H-bombs and is very far ahead of the West in conventional weapons. Parity in the production of nuclear weapons will cancel out their use by either side, leaving Russia the stronger in conventional methods of waging war.

American and British leaders are aware of all this and are greatly disturbed by it, but the facts are being withheld from the public. This is resulting in a false sense

of security arising in the minds of the people as a result of present Soviet peace moves. Actually these peace moves are in themselves purposely undertaken to deceive Western public opinion and are also being used as window dressing to camouflage the highly critical situation now developing as a result of a real threat to world peace as Moscow moves to back up her demands with action.

Will the Kremlin succeed in blackmailing the West further into making far-reaching concessions at the Geneva Conference?

Operation Swallow IN THE ARTICLE, "An Eagle With Three Heads," DESTINY for November 1943 (pp. 389-392), attention was called to Esdras' description of Nazism, Fascism and Communism in his vision of a three-headed eagle. This prophet witnessed the sudden disappearance of the head representing Fascism, leaving two remaining heads. Of these Esdras declared:

"The two that remain shall be slain with the sword. For the sword of the one shall devour the other: but at the last shall he fall through the sword himself." (II Esdras 12: 27-28.)

After the above-mentioned article was written, twelve years ago, World War II came to its end, with the Western powers restraining their armed forces from entering Berlin to enable Soviet Russia to overcome Nazism in Hitler's stronghold. Therefore, Communism did destroy this head by the sword, and by the sword, *i.e.*, militant aggression,

has since been taking over — that is, *devouring* — much of the territory held by the Nazis during the zenith of their power. Esdras declares, nevertheless, that ultimately this remaining head, Communism, is itself to perish by the sword.

A glance at the map of Europe will clearly reveal how much Soviet Russia has been able to devour of the territory formerly under Hitler's control, such as Poland, Czechoslovakia, Austria, Hungary, East Germany, etc. Now that the recent Austrian peace treaty has been signed, there are those who thoughtlessly consider that the Communists are beginning to disgorge what they had greedily seized and held by force of arms.

However, a study of the terms of that treaty reveals that the Kremlin is actually making no detrimental concessions whatever but is merely changing tactics. To all intents and purposes the neutralization of Austria makes that nation more than ever a captive of Soviet intrigue. The treaty has but deprived the Western allies of military advantages by cutting their military lines of communication into Italy. Soviet Russia has lost nothing but has gained much in having accomplished this. The Austrian Treaty will yet prove to be a clever move on the part of the Kremlin in its program to break up the solidarity of N.A.T.O.

After reading the specific concessions made to the Soviets in the terms of the Austrian Peace Treaty, it is difficult to understand Secretary of State Dulles' memorandum sent to the Senate in which he stated his opinion to be that its ratification was in the best interests of the U. S. Government. President Eisenhower's reference to this treaty as one of deeds, as distinguished from words — which he had required as a precondition to a Big Four Meeting — was even more astonishing.

Contrary to the President's appraisal, the only deeds performed in the signing of this document were further concessions made to Soviet Russia under its terms. The West, not Russia, has greatly weakened their military defenses in Europe. History will yet reveal this latest accord with Russia over Austria as but another concession in the long list that began at Tehran, Yalta and Potsdam.

Camouflaging her real motives under the guise of "peaceful co-existence," the Kremlin has succeeded in rendering Austria completely helpless when the time comes for the Soviets to resort to new devices in satiating their appetite for ultimate control of captive peoples. At the same time the successful display of cooperative intentions in Austria is an extremely useful lever serving other purposes. It may prove very effective as they continue the nibbling-away tactics employed to accomplish the swallowing up of the remainder of Germany not yet under their complete control.

If the Western acceptance of such Soviet political maneuvers is a sample of the type of diplomacy to be displayed in the Four Power Conference, the situation, as far as the peace of the world is concerned, is highly dangerous. Soviet Russia will continue her acts of mastication, just as the Prophet Esdras foretold, as long as the Western powers concede one position after another in their endeavor to appease. When finally Western public opinion awakens to the reality that it will not be by words, or by deeds, but by the sword alone that the Kremlin will be stopped, it will then be too late to avoid the inevitable conflict for which the Soviets are even now preparing. "Operation Swallow" will continue so long as the Com-

munist can keep Western statesmen and the public at large guessing as to their real intentions.

Secret From Whom? PRESIDENT EISENHOWER and his Cabinet, with many other governmental officials, left Washington, D. C., on June 15, 1955, for a prearranged secret hide-out in a practice evacuation of Capitol personnel in case of an atomic attack. A few days before this mock alert was to take place, according to *U. S. News and World Report*, a reporter asked the representative of Tass, Russia's news agency, where the super-secret press headquarters was to be. He promptly named the correct location!

Actually the only ones in the dark concerning such information is the American public. The enemy is well informed. Anyone who thinks otherwise is certainly naïve after numerous disclosures of the extent to which Communists were given protection under previous administrations and observing the success of the present White House guard in silencing the one senator who endeavored to expose Red infiltration into important government positions.

In speaking of events to immediately precede the Great and Terrible Day of the Lord, the Prophet Joel depicts the movements of the enemy within in terms of the pervasive penetration of swarming locusts. He foretells how enemy agents will enter into our secret places and gain access to all phases of our national life, even penetrating our defenses:

"They shall run to and fro in the city [indicating freedom of movement in their work of sabotage]; they shall run upon the wall [our means of defense will be no barrier to their activities], they shall climb up upon the houses; they shall enter in at the windows like a thief." (Joel 2: 9.)

Events of the past two decades have certainly demonstrated how subversive agents within have indeed been like a thief, entering in with stealth to steal our most prized national secrets. Those who have been able to recognize what was going on were frustrated from doing anything to expose their activities, some being silenced by the very administrations which should have moved vigorously to put an end to this subtle enemy infiltration. The irony of it all is that, in preparing places of safety for the officials of the administration in case of enemy attack, the very foe they had coddled for so long now has easy access to their plans and is fully aware of their intentions, even knowing the exact location of their supposedly secret bases of operations. The perfectly logical thing for the enemy to plan to do in a surprise attack would be to first blast out of existence these prearranged hide-outs.

In the 13th chapter of his book, Ezekiel clearly points out that the leaders of God's people are to suffer in the coming attack because they have failed to build a substantial wall of defense so that the House of Israel may stand fast in the battle of the Day of the Lord. Condemned because they have misled His people by crying, "peace!", when there is no peace, the Lord passes judgment upon a leadership that refuses to resolutely face the responsibility to resist the inevitable aggression of a vicious, truce-breaking foe.

When the storm of war breaks in all of its fury, those
(Continued on page 176)

Month By Month ·

by A. R. H.

AN ECHO of the conference of the World Council of Churches, held last year at Evanston, Illinois, was heard recently, when Dr. Wand, Bishop of London, reported his impressions to the Church Assembly in London. At the risk of making some readers in the United States feel, perhaps, like jumping out of their seats, we think that Dr. Wand's opinion should be stated, if only to provide a contrast for what will follow thereafter.

Thus, the right reverend prelate observed: "*Some Americans think that if they have the requisite number of gadgets and the right sort of plumbing, they will get the Kingdom of God tomorrow. At the Evanston Conference I found that the American's idea of the Kingdom of Heaven differed from the German's who, with their idealism, thought it had nothing to do with this world. I have certain criticisms of the way the World Council of Churches is conducted. You might say that they accuse us of too much British common sense, but what is wanted, I feel, is an enthusiasm of the spirit.*"

For the benefit of those who may not know what the Conference at Evanston was all about, the Lutheran Bishop of Hanover, Hanns Lilje, when asked to sum up the assembly's main theme, said it was to decide "*whether Christianity exclusively or primarily proclaims an other-worldly and future hope or whether its witness to this hope is primarily relevant for the present.*"

Debate on Eschatology

In a write-up which appeared at the time of the Conference, *Newsweek* explained:

"Pre-Evanston headlines anticipated a clear-cut division between Europeans and Americans. But all Americans did not preach the social action gospel, nor did all Europeans prophesy that the Kingdom of God will only be established with the second coming of Christ. An Austrian, the Reverend Emil Sturm, said: 'We need not think of Him coming down in an airplane. Something of the Kingdom is already here.'

"Thus the debate over eschatology—the doctrine of last things—failed to follow geographical boundaries. But it confounded many. U. S. Bishop G. Bromley Oxnam said: '*He's here and He is to come* is a contradiction in terms. I believe He is here in all His power now. It's a terrible thing to admit, but I don't understand what they are arguing about.'

"Geoffrey Francis Fisher, Archbishop of Canterbury, agreed: 'It's a conflict between theologians and not between the rest of us.' Though the social action statement was approved by an overwhelming vote, Bishop Lilje viewed the lengthy discussion of Christian hope sadly: 'It is not easy to speak with a united voice,' he complained."

We cannot concur that there is any need to be sad on account of the lengthy discussions involved since disagreement is preferable to the paralyzing vagueness of those who pretend that they cannot even understand what the others are arguing about. The point in dispute is one of the biggest issues in the Christian faith. It constitutes a constant cause of bewilderment to the laity even if it does not worry the clergy, and on this score alone we should regard no effort as being too great in trying to master the problem and its implications.

This tendency to be tolerant of vagueness is one of the

most pernicious mental habits characterizing modern times. Thus the minister of the Fifth Avenue Presbyterian Church was fully justified when in a recent sermon he deplored the views expressed in a radio program entitled "*This I Believe*" and averred:

"Only half of the two hundred contributors believed in God. Twenty-seven class themselves as humanists. Forty-six make no mention of God at all. Only eleven affirm their faith in immortality."

Vagueness Versus Conviction

Commenting upon the two books containing the beliefs expressed over the air by these prominent people, Dr. Bonnell concluded: "*When one contrasts the passionate conviction of Communists with the vague, uncertain, indefinite beliefs of the two hundred quoted in these books, one becomes convinced that Americans must develop a more vital and meaningful faith if the spiritual concept of the world and man is to survive.*"

Well, that goes for the British too. For the same plague of miasmatic thinking prevails on this side of the Atlantic. Certainly it is a sign of the times. But the widespread sense of vagueness which is evident in the public mind in respect of these questions is largely a reflection of the vacuity of the ecclesiastical mind. If the people today have become like sheep scattered on every high hill, it is more the fault of the shepherds than of the sheep. Indeed, the prophecy of Ezekiel 34 constitutes an eloquent commentary upon or confirmation of this fact.

Moreover, it is our purpose to show, as our presentation of this theme proceeds, that the points in dispute in the Evanston debate are by no means irreconcilable. On the contrary, aspects of this problem which are apparently contradictory are in actuality complementary, like the two sides of one coin. But to see this clearly necessitates a readiness to relinquish the reluctance to abandon untenable positions. It is also futile to pretend that the issue in dispute is one which concerns hair-splitting theologians only, since this problem of how to reconcile the competing interests of "This-World" and "Other-World" ends is an enigma which is constantly cropping up in the minds of intelligent thinkers, irrespective of whether or not they are lay members of the Christian Church.

Other World Ideals

For example, in a recent review by Arnold Toynbee of Walter Lippmann's latest book, this problem inevitably comes up for consideration. Thus Professor Toynbee declares:

"In the Atomic Age, mankind's only alternative to world order is self-destruction. The partition of the study of human affairs into would-be self-contained separate disciplines is unrealistic, since human life is in reality one and indivisible. And Mr. Lippmann, being a realist, has carried over into the field of religion an enquiry he first opened in the province of politics.

"Mr. Lippmann draws firmly the Christian distinction between 'This World' and an 'Other World,' and points out that one of the most pernicious errors of (what he calls) 'Jacobinism' is its promise of an Earthly Paradise. This objective is a mirage. The

ideals of the Other World have to be translated into action in This World, and this difficult art has to be practiced all the time by leaders of society.

"Mr. Lippmann's book is a call to us to place ourselves under the auspices of a public philosophy that can be common ground because it will be recognized as having greater and more enduring authority than the inordinate desires of ephemeral individuals and generations. The West owes it to the world to be true to its best self, for in our Western spiritual crisis, the world's future, too, is at stake."

It is obvious that Church leaders cannot afford to under-rate the importance of a theme which is constantly engaging the attention of the world's leading journalists and thinkers.

Primacy of the Spiritual

Again, in a recent article by a correspondent to the London *Times*, the writer takes up this theme of the contrast between the temporal and eternal outlooks on life when he maintains:

"The final measure of any human life, or of any period in history, is not power, achievement or success but the quality of its ultimate allegiance; what it believes in and what it lives for. The golden Middle Ages were great because they believed in great things, however lamentably they fell short of them. Much of the present age is cheap and trivial because many believe in third rate things and only too successfully live up to them.

"The former ages believed in the primacy of the spiritual and molded the rhythms of life to that pattern; the latter care almost exclusively for tangible and immediate satisfactions. The classical Christian tradition set the drama of man's life on earth — so splendid, so tragic, so transitory — in the framework of a Divine purpose and against the deep background of eternity. It was these that gave meaning to his little day and invested his tenure of life alike with grandeur and responsibility.

Antechamber to Eternity

"This life was the antechamber to another, from which it derived its worth and dignity, and in which its contradictions would be harmonized and its latent capacities fulfilled.

"*That entire dimension has faded out. The post-Christian substitute for it is a temporal utopia; not eternal life but a better future is the prayer of secular idealism.* But in a purely temporal and mundane setting, not only is man dwarfed in human stature but something vital goes dead in his heart. As Dorothy Sayers says: 'When the humanists shook off the trammels of religion and discovered the things of this world as objects of veneration in their own right, they began to lose their finer appreciation even of the world itself.' The whole Bible protests that the temporal is the sphere of the Divine activity. The two planes of reality intersect."

Of course the two planes intersect, but the churches have done little to help their followers to see in what way this is the case. Modern Christianity is confused because it has failed to show that the ethics of the Kingdom are compatible with the demands of living a normal life. Roman Catholics have avoided the issue by claiming that the Kingdom is outside the sphere of this world except insofar as it can be brought within reach of people through the sacraments of the Church. Protestants have evaded the dilemma by banishing the Kingdom to a future life to come.

Typical of the latter device is the recent declaration by Dr. Cyril Garbett, Archbishop of York, who in his "*World Problems of Today*" proclaims:

"Both Christianity and Communism look forward to a time when there will be a perfect society. But the Communist future

is confined to this life. Its Utopia is round the corner, just out of sight. It sacrifices millions in forced labor or in war for the sake of future generations.

"The Church also calls for great sacrifices. But both for the individual and the Community there is the hope that their labors and ideals may find complete realization in the City not made with hands, but laid up in the heavens."

Pie in the Sky

Now this just won't do at all. For if that is all the churches have to say, then in the contest between Christianity and Communism, the churches will have already lost the race. The promise of "pie in the sky" in the here-after carries no weight at all compared with the promise of a paradise on earth here and now. Indeed, it is precisely because the churches have failed to proclaim the Gospel of the Kingdom of God upon earth, as Jesus did, that the Communist creed has emerged to fill the vacuum created and caused by this omission.

One of the traditional sayings attributed to Jesus is: "*Life is a bridge; do not build your house on it.*" Whether our Lord said this or not, the saying itself enshrines a truth in harmony with the Church's conventional viewpoint. On the other hand, our Lord also emphatically declared that the Kingdom had been given to a nation bringing forth the fruits thereof. It is this fact, clearly set forth in the Scriptures but ignored by the Church, which reconciles all the conflicting aspects of this problem.

Functional Organization

The enigma can best be understood in terms of functional organization. The Church cannot do the work of the Kingdom because its task is to be exclusively concerned with "Other World" ends. Nor can the Kingdom do the work of the Church. The two planes intersect in the nation to which the Kingdom was given. Just as a nation is a functional organization which comprises both Church and State, so the nation of Matthew 21: 43 comprises both Church and Kingdom.

By turning a blind eye to this factor the churches have come to regard the Kingdom as a chasm which only the Apocalypse could bridge, whereas the nation, to which the Kingdom was given, itself constitutes the bridge which unites and reconciles these complementary functions.

It was Howard H. Brinton, Professor of Religion in Mills College, California, who once, in his exploration of this problem, referred to "*the this-world ethic founded on a variety of ends, and the other-world ethic founded on self-denial and a single end, which, separated, produce confusion but, harmonized, form the Divine life.*" But even he, close as he was to the goal he had in view, could not see that all these factors find their focus and culmination in the nation to which the Kingdom was given.

This conception of a nation and company of nations (Cf. Genesis 35: 11 with Matt. 21: 43) bringing forth the fruits of the Kingdom is the crux of the whole problem. It anchors the other-world ends to the this-world ends in the only way by which they can be reconciled and worked out in actuality or practical effect.

There is no valid reason for reluctance in accepting this eminently logical conclusion except that it means an acceptance of the whole counsel of God and all that the prophets have spoken, instead of a part only.

(To be continued)

HANDWRITING ON THE WALL

By J. BERNARD NICKLIN

WE ARE TOLD that "real scholars" oppose articles on numbers, dates and time intervals; so let us begin this one with a simple question? Suppose that a "real scholar" were to observe, on the verge of a country road, a stone bearing no inscription upon it, and at some distance further along, on the same side, another stone in many respects similar to the first. Suppose that, upon careful measurement, he found the distance between the two to be just 1760 yards. What would be his reaction? Would it be said that the stones had come there by chance and that the measurement meant nothing at all? Or, recognizing 1760 yards as a mile (the British standard unit of lineal measure), would it not be conceded that possibly they had been placed there intentionally to serve as mile-stones? If other stones at intervals of 1760, or multiples of 1760, yards were discovered, all doubts would disappear.

Since lineal measurements can afford satisfactory evidence of intention, surely *time* measurements can also do so. Now the day-periods with which we are concerned, and which we submit are running out as cycles in current history, are not of man's devising; they are standard time measures of the Bible, associated with certain events and movements therein prophesied, and can be easily recognized as such.

But the analogy of the milestones can be pressed further, for as the distance measured was between two stones — not between a stone and a gatepost or some other object — so the circumstances at either end of each day-period must in some way be related.

Take another simile. In radio we have many wave lengths and in computing day measures, there are specific chronological factors varying in length, each with its own allotted sphere and Divine significance, as for example:

- 1335 — blessing (Dan. 12: 12)
- 1290 — desolation (Dan. 12: 11)
- 1260 — tribulation (Dan. 12: 7)
- 666 — evil — the number of the satanic Beast System (Rev. 13: 18)

To the casual observer these periods mean nothing. Indeed, it is not until we begin to apply them to events that we realize they are time factors to be reckoned with. By way of illustration, let us glance at some of the more important world happenings of the past twelve months and see how they have operated.

The Washington Agreement

The Churchill-Eisenhower meeting, ending on June 28, 1954, was the curtain-raiser for a series of important developments which have resulted at last in West Germany and Austria regaining their independence. According to the statement then issued, one of the objectives to be achieved was: "That the German Federal Republic should take its place as equal partner in the community of Western

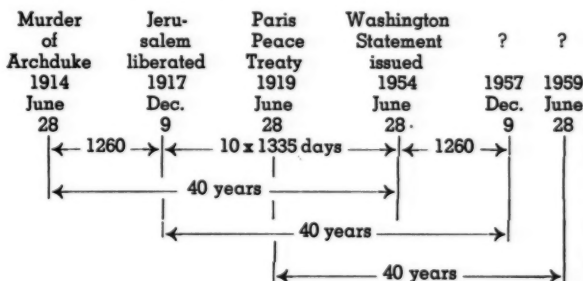
nations, where it can make its proper contribution to the defense of the free world."

June 28, 1954 was the end of a chain of ten times 1335 days from the *liberation of Jerusalem* on December 9, 1917:

$2\frac{1}{2} \times 1335$ days prior to June 28, 1954 was V-E Day, May 8, 1945, a day of rejoicing for *liberation* from Nazi tyranny.

3×1355 days prior to June 28, 1954 saw the landings of British and U.S.A. armies in Sicily, July 10-11, 1943, to begin this task of *liberation*.

Other important links in this chain also could be mentioned. But June 28, 1954 was the 40th anniversary of the Austrian Archduke's assassination, the first fatal shot of World War I, as well as the 35th of the signing of the Versailles Peace Treaty.



In the Scriptures, 40 years is a "generation." Prior to their entrance into the Promised Land, Israel had to endure 40 years in the wilderness (Num. 32: 13). Similarly, Christ taught that a "generation" of world travail would precede the promised blessings of the Kingdom Age (Matt. 24: 34). This closing epoch would begin with a world war — "nation shall rise against nation, and kingdom against kingdom" (vs. 7 & 8). Later there would be Great Tribulation, so terrible that, unless the days of it were shortened, no flesh would survive. But, Jesus said, "For the elect's sake those days shall be shortened" (vs. 21 & 22). Immediately after this tribulation, He said, "They shall see the Son of man coming in the clouds of heaven with power and great glory" (vs. 29-31). Are we in this closing "generation"? Did the first world war mark its commencement?

This promised time of *blessing*, when war shall be no more (and it may be nearer than some of us imagine), is, however, to be preceded by judgment. First the "tares" have to be dealt with — opposers and rejecters of Christ, the proud, the covetous, and evil systems — "all things that offend, and them which do iniquity" (Matt. 13: 41). These have to be gathered out to be burned. Christ said so. Will this be effected during the Great Tribulation? And will the "Abomination of Desolation" which Christ associates with this tribulation (Matt. 24: 15), be an agency employed in doing so?

The day-periods may be classified into two groups: one for blessing, the other for judgment. Included in the former are some of the 1260 day-periods (tribulation) and all the 1335 day-periods (blessing), while in the latter the 1290 day-periods (desolation) are definitely included, together with the 666 day-periods (evil). It is not without significance, perhaps, that since June 28, 1954 the two last named chronological factors (1290 and 666) have been consistently in evidence.

Bonn Agreement

The rejection of E. D. C. by the French Assembly in August 1954 at first seemed to be a deathblow to the Washington proposals. Then, in an attempt to resolve the crisis, a Nine-Power London Conference was called, to prepare the way for which Sir Anthony Eden made a lightning tour of Western capitals. At Bonn complete agreement was reached on September 13. On this same date, the National Security meeting convened by President Eisenhower considered E. D. C. and events in Asia:

Germany enters World War I	U.S.A. enters World War II	Agreement at Bonn reached
1914 Aug. 1-2	1941 Dec. 7-8	1954 Sept. 13
<div style="display: flex; justify-content: space-around; align-items: center;"> ← 15 x 666 → ← 7 x 666 → </div>		

Nine-Power London Conference

The sessions opened September 27th and ended October 3rd with agreement on methods to be adopted for bringing Germany into Western defense planning and increasing European unity. Under the caption, "A New Start For Europe," the *Daily Telegraph* referred to it as "the most important conference to be held since the war" (4/10/54).

Hostilities commence World War I	Hostilities end in World War II	Nine Power Conference
1914 July Aug. 28-4	1945 Aug. 14-21	1954 Sept. Oct. 26-3
<div style="display: flex; justify-content: space-around; align-items: center;"> ← 9 x 1260 → ← 5 x 666 → </div>		

Four-Power Meeting at Paris

The question under consideration at the Four-Power meeting in Paris, which began October 20, 1954, was the restoration of German sovereignty. Full agreement was reached on the 21st, and was followed by signing on the 23rd. That the date should have fallen 10 times 1290 days from the Versailles Treaty appeared significant.

Peace Treaty signed	Paris Agreement signed
1919 June 28	1954 Oct. 21-23
<div style="display: flex; justify-content: space-around; align-items: center;"> ← 10 x 1290 days → </div>	

Franco-German Bonn Talks

As the time drew near for the coming into force of the agreements restoring German sovereignty, there were two matters — the Saar question and the divergent German and French claims to the Roehling Steel works — to be disposed of. For this purpose a meeting between M. Pinay and Dr. Adenauer took place at Bonn. The talks proper began April 29, 1955 and ended with all difficulties reconciled on May 1st. "Our conference has sealed the Franco-

German entente. A new era has begun for our two peoples," said M. Pinay. The prophetic periods were not such as to inspire confidence, however, for while 10 x 1290 days (solar) from the Versailles Treaty ended April 28, 1955, 20 x 666 days from hostilities ending in World War I expired April 29-May 1, 1955.

World War I ends	Peace Treaty signed	Franco-German Agreement
1918 Nov. 9-11	1919 June 28	1955 Apr. May 28-29-1
<div style="display: flex; justify-content: space-around; align-items: center;"> ← 20 x 666 days → ← 10 x 1290 (solar) → </div>		

As some readers may be unfamiliar with this longer solar scale, a word of explanation may be in order.

The chronological measuring rod of 1290 days equals 43 prophetic months of 30 days. But 43 solar months equal 3 years 7 months, or 1308 $\frac{3}{4}$ days, and, for some reason not yet understood, major happenings usually fall on solar terminations. For example, World War II commenced exactly 7 x 1290 days (solar) from the start of World War I. Hitler's nemesis came exactly 3 x 1290 days (solar) from his becoming Fuehrer.

As 10 times 43 months equal 35 years and 10 months, it will be seen at a glance that, dating from June 28, 1919, this time measure would expire April 28, 1955.

West German Sovereignty Regained

In a speech in the House of Commons, on May 5, 1955, the Foreign Secretary, Mr. Macmillan, said of the Paris agreements which had been ratified that day: "Future generations will look back on this day as a landmark in the history of Europe." How fitting it was, in view of previous connections, that this date should have fallen 10 times 1290 days from January 10, 1920, the date the Versailles Peace Treaty and League of Nations Covenant came into force. It also fell 10 years after Germany's surrender in World War II. Could this important milestone have been mere chance?

Peace Treaty & League of Nations in force	Germany surrenders	West German sovereignty restored
1920 Jan. 10	1945 May 5	1955 May 5
<div style="display: flex; justify-content: space-around; align-items: center;"> ← 10 x 1290 days (inclusive) → ← 10 years → </div>		

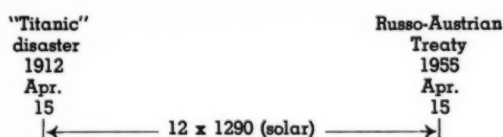
Austrian-Soviet Treaty

Russia, having consistently opposed an Austrian Peace Treaty, suddenly reversed her attitude as the time drew near for Western Powers to ratify the agreements restoring German sovereignty by inviting the Austrian Chancellor to Moscow where a Treaty was concluded April 15. In some quarters this change of front was viewed with suspicion. *Intelligence Digest* for May 1955 commented thus:

"Some diplomats have expressed the belief that Russia has climbed down. . . . Our report suggests that Russia's idea of Austrian independence is her *neutralization* with the object of disrupting Western strategy."

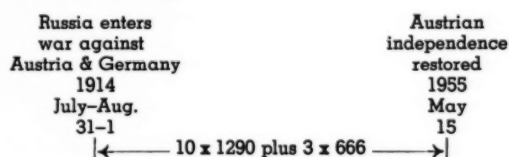
More than once it has been suggested that the *Titanic* disaster, April 14-15, 1912, was a warning of the time of catastrophe which closes this age. Whether this was so or not, it has proved to be the starting point of periods of a

warning character in the past, and we now notice that 12 times 1290 (solar) days from this date ended April 15, 1955.



Austrian Sovereignty Regained

The treaty, ending a decade of military occupation, and restoring to Austria the independence she lost when the Nazis seized control 17 years ago, was signed in Vienna by the foreign ministers of Britain, the United States, France and Russia, on May 16, 1955. Measured from the date of Russia's entrance into the first world war against Austria and Germany, the interval was just 10 times 1290 plus 3 times 666 days.



Political Changes in Britain

In *The Second World War*, Vol. I, published over seven years ago, Sir Winston Churchill wrote:

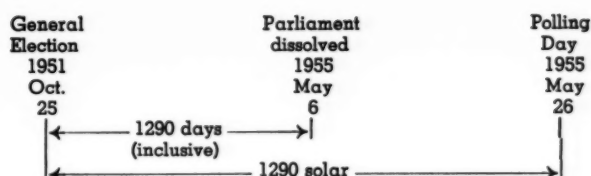
"To me the aim of ending the thousand-year strife between France and Germany seemed a supreme object. If we could weave Gaul and Teuton so closely together economically, socially and morally as to prevent the occasion of new quarrels, and make old antagonisms die in the realization of mutual prosperity and interdependence, Europe would rise again."

Do we not see in these words the motive behind much that appeared in the Washington Agreement, and the reason for the perseverance displayed by Britain in her efforts to obtain the settlements referred to above? A statement let drop on May 5th by our Foreign Secretary in Parliament was revealing: "It has long been our purpose," he said, "to see German sovereignty restored and Germany welcomed as an equal member in the fellowship of Western democracies."

In the day-periods we perceive how these endeavors have been overruled by a Higher Power. Explain it how you will, these measured days cannot be the work of chance. Churchill's last term of office as Prime Minister was a Divinely-appointed period. The 1951 General Election which put Churchill in office was held on October 25th; 1260 days later Eden became Prime Minister and held his first Cabinet.



On April 15, a date to which reference has already been made, Sir Anthony Eden announced the dissolution of Parliament on May 6, 1955, and a General Election May 26, 1955. Both dates fall into the time pattern:



At the outset the newly-elected Parliament ran into trouble. A Railway strike, which started May 29th, created a situation so serious that on the 31st the Queen signed a Proclamation declaring a State of Emergency. Both dates were strongly marked, 1290 being a factor in each case.

What do all these periods signify? Their starting-points are all well-known events of national or international import, e.g., the commencement of hostilities in World War I; America's entry into World War II; the end of hostilities in World Wars I and II; the signing of the Versailles Peace Treaty, and the date of its coming into force, the former occurring no fewer than four times (as shown on the charts in this article).

Terminating events also are significant. Almost all are dates of conferences, talks or agreements leading up to, and including, the restoration of German and Austrian sovereignty — part of a grand attempt to preserve peace.

And what of the periods? In no less than seven cases the major factor is one of 1290 days — the time-mark of desolation; while in four the evil 666 predominates. Both are numbers of judgment. And the multipliers — 10, 12 and 20 — indicate completion.

The reader is advised to check and ponder these time measures for himself. Only by so doing will he become convinced of their reality.

Turning to the closing chapters of the Book of Revelation, we find a symbolic prophetic picture of world civilization at the end of this age, bearing the title, "Babylon the Great" — a monstrous Beast upon which is seated an abandoned female. Thus typified, we recognize various aspects of the world system existing today. Given in Revelation (13: 18) for its identification is the number 666! While in Daniel (12: 11) the number 1290 denotes the "abomination of desolation"! And it is these day-periods which are clearly visible in the outworking of current events!

Before ancient Babylon fell, some strange handwriting appeared on the wall of the king's palace. Wise men, professors, theologians, distinguished scholars, were called in to interpret it, but none of them could read or understand this Handwriting of God. Then someone remembered Daniel and he was sent for. To him the meaning of the words written — MENE, MENE, TEKEL, UPHARSIN (PERES) — was clear:

"This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." (Dan. 5: 26-28.)

To the inhabitants of Babylon nothing seemed more remote than their city's doom. But that night Belshazzar was slain and Babylon was taken by Cyrus the Persian.

The question arises: Are the day-periods now running out the handwriting on the wall of modern Babylon? To our wise men they mean nothing. Are they too mistaken? And is there no one who can interpret them?

Judaism — Past and Present

By C. R. DICKEY

AN ARRESTING ARTICLE by Lessing J. Rosenwald, titled "Jews, Arabs and Zionism," is carried in the *American Mercury* for March 1955. We are indebted to Mr. Rosenwald for pointing out some distinctions which are not clear to non-Jews generally. He feels that American involvement in Middle Eastern affairs requires a better understanding of the terms used to discuss it, and with this statement we are in hearty agreement.

Mr. Rosenwald says, "One of the first steps Americans might take toward a better understanding of the Middle East, and therefore toward eventual peace in the area, would be to understand the distinctions between Zionists, Jews and Israelis." He makes these distinctions as follows: "A *Jew*, for example, may be a member of almost any race and Jews are nationals of most of the civilized states of the world. *Arabs* are Muslims, Christians, nonbelievers or even — if you consider many North Africans — Jews. The *Arabs*, too, are citizens of many nations. *Zionists* may be Jews, Christians, nonbelievers or conceivably but not probably, Muslims. . . . An *Israeli* is a citizen of the State of Israel. An *Israeli* may be a Jew, a Christian, a Muslim, or a nonbeliever."

It is interesting to note that Mr. Rosenwald, speaking for the American Council of Judaism of which he is president, defines *Judaism* as "a religion" and *Zionism* as "a world-wide political movement." He adds: "Not all Jews are Zionists, nor are all Zionists Jews." His organization aims "to articulate the viewpoint of those American Jews who oppose the Zionist program and who wish their disassociation to be made clear to all the American people." He says further:

"The Council rejects any idea that Jews are a 'nation' or that they have any special relation to the State of Israel. We believe that Israel is, or should be, a nation in the Middle East, having sovereign power over its own citizens but having no claims whatever upon individuals outside its borders."

There is another phase of the article, however, which is more open to question. The following paragraph presents an amazing mixture of ideas:

"Since Judaism, like Christianity or Islam, is a universal religion, Jews are people who profess Judaism, regardless of their race or nationality. Although 'Israel' historically has been a *theological* term to describe the religious fellowship of Judaism, the existence of a sovereign nation of that name suggests that, in the interests of accuracy and precision, the term be used now to refer exclusively to the Middle Eastern state established in 1948."

The first sentence may be accepted as basically true. Idumeans, for instance, were called Jews after their acceptance of Judaism, and so were the Khazars on the borderland of Europe and Asia after about 740 A.D., when the dynasty accepted Judaism. Thus the Council for Judaism "holds that what makes one a Jew is adherence to that religion and identification with the fellowship connected with it."

When we come to the second sentence, one must, in the defense of truth, challenge Mr. Rosenwald's statement that "Israel historically has been a *theological* term to describe the religious fellowship of Judaism." If he is honest in this belief — and we have no reason to doubt his sincerity — then it means that his statement reflects the teaching of modern Judaism and its leading rabbis. Actually the only *authentic* history of Israel is found in the Bible, and in all its pages there is not a single instance where the word "Israel" is used as a theological term to describe the religious fellowship of Judaism. Its usage is strictly historical and always refers to the clans and nations committed to the Divine covenants; first to the Old, and later to the New, which was recorded by Jeremiah and confirmed by Jesus Christ.

But the most incredible thing of all is Mr. Rosenwald's insistence that in the interests of accuracy and precision the glorious name *Isra-el* — which presages an incomparable heritage

and blessings to all the earth — be used *now* to refer *exclusively* to the dubious experiment in Palestine, called by Mr. Rosenwald himself, "a Zionist State," which he claims the Council is organized to oppose. If Israel is reduced to this sorry plight, what has become of the dreams of her great prophets, poets and kings? Where are the multitudes of kindred peoples and the many nations promised to Abraham and Sarah? Where, indeed, is the Israel of God?

A pertinent question at this point is: What is Judaism, and what is its relation to ancient Israel? Judaism is a religion, as Mr. Rosenwald says, but it never was the religion of *all Israel*. Its very name associates it with Judah, one son among the twelve sons of Jacob, whose name God changed to Israel. Furthermore, Judaism was not even the religion of all Judah; properly it designates the religion which developed in Judea after a small segment of Judah, accompanied by a few Benjamites and Levites, returned to the homeland at the end of the Babylonian Captivity. None of the remaining Israelites, including the main portion of Judah, ever returned to Palestine after the captivities. A few families may have joined the settlers now and then, but none ever returned as a tribe. Therefore Judaism was the religion of a remnant of Judah, and is called in the New Testament the religion of the Jews.

Jude makes this distinction clear in his Epistle. He refers to the ancient faith of all Israel as "the faith once delivered to the saints," and urges Christians to contend for it earnestly. Here is proof that Jude did not regard Judaism, or the religion of the Jews, as the faith of Israel's founding fathers.

The representatives of Judah, under the inspired leadership of such men as Zerubbabel, Ezra and Nehemiah, were entrusted with a noble task in the Divine plan. To them were committed "the oracles of God" and the custody of the Kingdom, which had been

jeopardized by the deportations of both Israel and Judah. Things went well for a short time only. Early leaders died and were replaced by men of various political parties, who corrupted the original faith and laws of Israel in order to serve their own greed and ambitions. Judaism grew out of the interracial groups which gradually gained the ascendancy in Jerusalem from the days of Ezra and Nehemiah to the Christian Era. Ezekiel predicted the cause of this wretched condition when he wrote:

"Thus saith the Lord God unto Jerusalem; thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite." (Ez. 16: 3.)

Hence, in Jesus' day, the scribes and Pharisees sat "in Moses' seat"; they paid homage to Moses in word but not in deed (Matt. 23; Mark 7). Moses would have been quick to recognize Christ the Lord. "He wrote of me," said Jesus. We find some of his words in Deuteronomy 18: 15:

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

The appearance of Moses with Jesus at the Transfiguration is significant in this connection (Matt. 17; Mark 9).

When Jesus walked the streets of Jerusalem, the Temple was there and the Great Sanhedrin; Judaism was there, and so were the elders, the scribes, Pharisees and Sadducees. He found them all wanting as He weighed them in the balance. Mark gives this appraisal of the situation:

"And Jesus, when he came out, saw much people, and was moved with compassion toward them, *because they were as sheep not having a shepherd*; and he began to teach them many things." (Mark 6: 34.)

What, then, was the status of Judaism in the early days of Christianity? Among the great Apostles and writers of the first century, no one was better qualified to answer this question than Paul, who, as Saul of Tarsus, had once vehemently defended the cause of Judaism. Discussing the relative position of Jews and Christians in his day, Paul wrote in II Corinthians 3:

"Such is the confidence which we have through Christ toward God; . . . He has also made us competent servants of a new covenant, which is not a written code but a Spirit; for the written code kills, but the Spirit gives life. . . . For if that which

was to be abolished came with glory, much more is that which is permanent arrayed in glory. With such a hope as this, then, we speak without reserve, unlike Moses, who used to throw a veil over his face to hide from the gaze of the children of Israel the end of the vanishing brightness. But indeed their minds had grown dense; for to this day during the reading of the Old Testament the same veil remains unlifted, because it is in Christ that it is to be abolished. Yes, to this day, whenever Moses is read, a veil lies upon their hearts. But whenever they return to the Lord, the veil is withdrawn." (Weymouth.)

When Paul became a Christian, he cast off Judaism completely and forever. He never once thought of himself as a Judeo-Christian — that misleading combination much in use currently by the "brotherhood" of Christians and Jews. Paul knew that Judaism was not accepted by Jesus as the true faith of Israel, notwithstanding its pretense of adherence to the teachings of Moses; for Jesus had said to the Jews, "Had you believed Moses, you would have believed me." If Judaism had been the real faith of the fathers, Jesus would not have repudiated it — of that Paul was certain. The faith of Abraham, Moses and the prophets was used by Jesus to lay the foundation of the Christian faith, and was so declared by all the Apostles. Judaism in that day, like "liberal" Christianity at the present time, was apostasy. By this defection, Jewry lost the Kingdom (Matt. 21: 43).

Where does this leave the Jew and Judaism today? Exactly where they were in Paul's time. Even to this our day, "*when Moses is read, the veil is on their heart.*" Their attitude toward Jesus Christ remains unchanged, despite the lip service which sometimes claims Jesus as a "Jewish" prophet. The same veil remains unlifted, because it is in Christ that it is to be abolished. And so it will ever be until the Jews, in sincere repentance and faith, "enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, *through the veil, that is to say, his flesh*" (Heb. 10: 19-20). There will be no new sign given to Jewry. Jesus seems to have issued an ultimatum to them in His story of a rich man and a beggar, which He concluded by saying:

"They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16: 29-31.)

We concur when Mr. Rosenwald says: "Not all Jews are Zionists, nor are all Zionists Jews." We wonder if the Council for Judaism will accept another statement which is equally true, namely: *Not all Jews are Israelites, nor are all Israelites Jews.* Just as there is a veil on the heart of Jewry concerning Christ, so there is a veil on the heart of Christians concerning Israel. The chief rabbis are not so ignorant of their own history as to believe that the Jews constitute the whole of Israel; nevertheless, they contrive to keep the Christians believing it.

A recent effort to bolster this fictitious idea is an article on "Judaism" in *Life*, June 13, 1955. Here the Jew alone is Israel. Only Jews served Pharaoh in Egypt; only Jews were present when God spoke through Moses at Sinai; only Jews formed the southern Kingdom of Judah, and none but Jews were citizens of the northern Kingdom of Israel. Yet in the Scriptures the Jews have no historical significance whatever until after Judah's sojourn in Babylon, 605-538 B.C. The great patriarchs and prophets were not Jews; and neither were the renowned kings of Israel and Judah. The word "Jew" had not even come into general use in their day.

Think it over calmly without favor or prejudice. Did God start out with Israel and then change His plan? Did He annul His covenant with Israel and decide to carry out its provisions through people of non-Israel stock? "I will not cast thee away," God said of Israel. Jesus, *while still among the Jews*, charged His disciples with this special mission: "Go find my lost sheep of the house of Israel." After our Lord's departure, we find James addressing his Epistle "to the *twelve tribes* which are scattered abroad"; and Peter contacting the *elect* "scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." These people were non-Jews; they were "gentilized" by association; but they constituted that vast majority of the houses of Israel and Judah who never returned to Palestine.

God made the New Covenant with Israel, the very same people who had received the Old Covenant (Jer. 31). Israel's mission under the New Covenant was to be a light to the Gentiles and carry the Gospel to the ends of the earth. Did God have to raise up another people to do Israel's work? Either the lands where the Christian

faith is predominant constitute the main body of Israel today, or God failed to keep His covenant with Abraham, Isaac, Jacob and Joseph.

Israel's work from the beginning was set within the framework of a race and a kingdom. In the latter days, this same covenant race and kingdom were destined to become identifiable as the great nation and commonwealth of nations portrayed by Jacob's prophecy concerning the House of Joseph (Gen. 48). The Jews have never been a great nation or a multitude of nations. Mr. Rosenwald is correct in saying, "Jews were never a race." He says also that the Council rejects any idea that Jews are a "nation." It should not occasion surprise, then, that Jews have never done the work Israel was commissioned to do.

This is not meant to imply that there is no place in God's Kingdom for the Jews. Herein lies the glory of the Christian Gospel, in which the law is tempered with God's grace.

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5: 20-21.)

The door of grace is always open. At any moment Jews may "draw near with a true heart in full assurance of faith" in Christ and become citizens of His everlasting Kingdom.

Many orthodox Jews of honor and genuine good will are very near the Kingdom of Christ. There is an ele-

ment of truth and hope in this statement by Mr. Rosenwald: "Fortunately, the noblest in Judaism and therefore in the history of Jews can be welded without a seam to the noblest American tradition." The "noblest in Judaism" is undoubtedly a reference to the early faith of Israel on which Christianity and American tradition are founded. In that sense, we do have in common with orthodox Jews our acceptance of Divine law and the prophets and belief in a Messiah. With this much in common, and with so much at stake, the essential thing now is for both Jews and Christians to abandon "the doctrines of men" and begin to learn their history firsthand as it is written in the historical documents and prophecies of the Bible.

The new elements of the Gospel cannot be joined to the old apostasies of the past or present. As Jesus put it:

"No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles." (Mark 2: 21-22.)

At this point Mr. Rosenwald has an important message for his fellow Jews. He writes:

"But the welding of the two traditions can come only if the Jew considers himself as an individual, integrated into an American society founded upon individual rights and responsibilities, seeking no special privileges or immunities, asking no special

status or favors for the individual Jew or for any Jewish group."

This advice really makes sense. It is to be fervently hoped that certain powerful and coercive Zionist organizations can be persuaded to follow this course. May they realize soon, for the sake of all Jews, that God will not suffer a lost inheritance to be regained by intimidation and violence. In the meantime, the Council for Judaism should demonstrate its position by deeds as well as words. The lines are not clearly drawn between Judaism as a religion and Zionism as a worldwide political movement. From the viewpoint of an unbiased non-Jew, the aims of both often appear to be of one cloth; he is not able to determine where the pattern of one ends and the other begins. It is up to the Jews themselves to clarify the issue. Meanwhile, the situation tends to become more tense and explosive.

At present the veil remains unlifted for Judaism, because it is only in Christ that it can be removed. "Yes, to this day, whenever Moses is read, a veil lies upon their hearts. But whenever they return to the Lord, the veil is withdrawn."

The prophet Isaiah visions a time when God will destroy the veil that is spread over all nations (ch. 25). "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. . . . And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation."

(Continued from page 168)

who failed to prepare for its onslaught will perish in the midst of it. Following the execution of this judgment, the prophet shows that the Lord will then move in behalf of His people. He will deliver them from the power of their enemies when they turn to Him in sincere repentance, seeking His protection.

Evil Impact AT MEASURED intervals, repeated over and over again on radios and on television screens in thousands of homes in our land, the questionable benefits of certain merchandise are proclaimed, which the American people are invited to buy and use regularly. The suggestive impact, particularly its visual presentation, is impressed upon the mind by constant reiteration. Indeed, this is the intention. The smoking of tobacco in various forms, along with copious beer-drinking, are made to appear most advantageous and, in fact, are depicted as essential in a well-regulated business and social life. Not a device is overlooked in radio and tele-

vision commercials to urge that the use of these products become a habitual practice by young and old.

Yet it has now been established beyond honest refutation that smoking contributes to the shortening of the life span and for many it means cancer of the lungs or other vital organs before life ends. The invitation to "be sociable" and join in beer-drinking, on the other hand, is simply an entering wedge, opening for many the floodgates to the consumption of harder liquors. This, in turn, is the road to drunkenness and debauchery.

Science has given us marvelous mediums of expression through which invaluable instruction may be imparted and genuine pleasure brought into the home. Instead, both the radio and television have been prostituted as vehicles of advertising that which is injurious to health and moral well-being. The continual repetition of blatant voices ballyhooing the seemingly endless array of these products, each one vying with the others for primacy in individual preference, is almost more than the radio listener and television viewer devoted to uprightness can bear.

The Present Communist Strategy

By FRED A UTLEY

ED. NOTE: When the Kremlin consents to talk peace, the danger to the security of the West immeasurably increases, for the Soviet objective is always the same — world conquest. Freda Utley points out why it is when the Communists speak softly that they are the most dangerous. Due to its pertinent timeliness, permission was obtained from *Human Events* to reprint this article, which originally appeared in *Human Events* for May 21, 1955.*

ANYONE WHO has studied Communist strategy and tactics knows that Moscow follows Lenin's dictum: "One step backward, two steps forward." Differently expressed, this means that Soviet policy is based on the knowledge that the maximum force of a hammer can be exerted only by raising it high in the air before striking.

This elementary truth, which applies in the political as well as the physical sphere, seems to be unknown to our policy makers. Every time the Communists relax their aggressive pressure for the sake of preparing a more powerful blow in the future, the Western world breathes a sigh of relief, and imagines that the Communist blacksmith has gone home to cultivate his garden and abandon his aim of beating the world into the shape he considers desirable. Instead of tensing our muscles to resist the next blow, or getting off the anvil, the free world goes happily to sleep believing that the danger is past.

Today we are witnessing the latest success of the well-tried Soviet tactic of lulling the free world into a false sense of security, whenever the Communists need what Lenin called a breathing spell. They have once again switched from an overtly aggressive, to a comparatively soft policy required by the exigencies of the international situation and their own internal difficulties. Now, as always in the past,

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when threats and force have stiffened resistance, or when the internal economic problems of the Soviet Empire have become so acute as to threaten the foundations of the Communist dictatorship, the master minds of the Kremlin resort to conciliatory gestures and start cooing like doves instead of roaring like lions. Later on, when the "soft" policy has won the maximum concessions it was designed to obtain, and also enabled them to consolidate their power and build up their offensive strength, they revert once again to an aggressive policy emphasizing the irreconcilability of "capitalist imperialism" and Communism.

One needs only to recall the Popular Front period of the mid-Thirties which enabled Moscow to gull the great majority of the liberals of the Western World, and also a goodly number of conservatives. It was the Kremlin's response to the menace of Nazi Germany and to the famine and distress which forced collectivization and the Five Year Plans had engendered inside Russia.

When it had served its purpose, Stalin switched abruptly to his alliance with Hitler. When attacked by Germany, Soviet Russia turned once again to reconciliation with the West to save itself. After Germany and Japan were defeated, the Communist bear again bared its fangs.

Thus experience has shown that the Communists are most dangerous when they speak softly. By toning down anti-western, or anti-American propaganda, and by giving some outward signs of becoming reasonable, they soften up public and government opinion in the Western democracies. By encouraging us to believe that peaceful coexistence is possible, provided only that we agree to let them enjoy their former ill-gotten gains in peace, they induce us to make as great, or greater, concessions than they could extort by force or threats. In a word, whenever a hard policy produces diminishing returns on account of the resistance it engenders, the Communists switch to a compara-

tively soft line until such time as, in turn, it ceases to be profitable. It's a sure thing. Heads they win, and tails we lose, again and again and again, everywhere in the world.

THE process of softening us up began immediately after President Eisenhower's inauguration. The Republican victory, won on a platform which promised "an end to the negative, futile and immoral policy of containment" and offered the prospect of a "rollback" of the Iron Curtain and the liberation of captive peoples, threatened to destroy the Soviet Power. Stalin's death made it all the easier for the Kremlin to meet the threat by pretending that the Communist power no longer sought to dominate the world. Eisenhower duly responded to the first Soviet peace overtures by saying, on March 19, 1953, that the Soviet leaders would never be met "less than half way" if they wanted peace.

"Less than halfway" could not but mean abandoning the Republican campaign promises to liberate the Soviet captive peoples in Europe and China. So, as night follows day, we had the "settlement" of the Korean War on terms which consigned the North Koreans to Communist slavery, and forbade Syngman Rhee ever to attempt liberation of all his people. So also inevitably, step by step, the Republican Administration — which had first "unleashed" Chiang Kai-shek's forces — began to pressure the Nationalist Government on Formosa to promise never to attempt to liberate China from Communist slavery. This was the price exacted for United States' support and aid for the defense of Formosa in the treaty alliance ratified in February 1955.

So far, so good, from the point of view of the Kremlin. But this was only the beginning of the advantages which the junta which rules over the vast Soviet Empire in Europe and Asia expects from the "soft" line of policy which it is temporarily pursuing. The

dividends which it is yielding are already apparent. The effect of our "retreat and appeasement" policy in the Formosa Strait will surely not be confined to Asia, where Japan is losing faith that ours is the winning side, and where the demoralization of the Chinese Nationalist Army is to be expected as a result of our having extinguished all hope that we shall ever permit it to liberate the mainland. The effect in Europe is likely to be equally disastrous.

Another clever tactic of the Communists is to make us look East when they are busy in the West, and vice versa. In 1948 and 1949, while we were preoccupied with the Soviet blockade of Berlin, the Communists completed their conquest of China. Today, while our eyes have been fixed on the danger of war in the Formosa Strait, Moscow has been busy undermining our strength in Germany. The turn to a "soft," or comparatively conciliatory, policy was synchronized with the Communist effort to wean the German Federal Republic from its western alliance.

While Chou En-lai was successfully countering the pro-American forces at Bandung by soft words and conciliatory gestures calculated to allay the rising anti-Communist sentiment in Asia, the Austrians were invited to Moscow to conclude a treaty giving them freedom and independence on condition that they become as neutral as Nehru's India. This action produced a double dividend. It not only cut Italy off from direct communication via the Brenner Pass with the NATO forces in Germany; it also offered a potent inducement to the Germans to abandon the western alliance for the sake of liberating their twenty million countrymen in East Germany. The Austrian Treaty, far from constituting evidence that the Kremlin wants to coexist peacefully with us, demonstrates the diabolical cleverness of the Communists in undermining the latent strength of the free world.

AT HIS press conference on April 27, the President, instead of understanding Moscow's clever poker game, pointed to the Austrian Treaty as warrant for his "feeling" that "things are on the upswing." Eisenhower also, once again, displayed his terrifying ignorance of the sources of Communist strength. Far from realizing that we are losing the struggle for the world because the peoples and nations threat-

ened by Communist conquest are losing faith in our resolution to fight for their liberty or our own, the President stated (as grounds for his optimism) that "More of the world is beginning finally to have confidence that the United States is not trying to establish a new form of colonialism, and doing it just through purchases, money and economic penetration."

Can one interpret these words otherwise than to mean that the Republican President of the United States, like Adlai Stevenson, believes that the Communists advance from strength to strength because of their promises of "liberal" social and economic reforms, whereas the "imperialist" West suffers from "reactionary" conservatism? Do not his words mean that he believes that if we are very virtuous and self-denying, and continue to pour out our wealth to help underprivileged nations, the Communist menace will disappear? Is there really any difference between the views and beliefs, or illusions, of our Republican President and those of President Truman, who, on July 16, 1948, wrote as follows to Edwin W. Pauley?

"By making possible the formulation and execution of liberal reforms such as the nationalization of certain industries and land redistribution, which are desired by a majority of Koreans, this policy should also help to broaden the basis for an understanding with the Russians."

Is there, in effect, any difference between the Marshall-Acheson line, to which Truman succumbed, and the Eisenhower line? Is not Eisenhower in the grip of, or under the influence of, the same advisers who believe that all that is required of us to obtain peace in our time is to show evidence that our economic, social and political objectives are as "progressive" and "peace-loving" as those of the Soviet power? How otherwise can one explain Eisenhower's trust in the good faith of his "good friend" Marshal Zhukov, with whom — he tells us — he got along very well while the Red Army was sacking and raping in Berlin? It evidently never seems to have dawned on our President that anyone can get along with the Soviets provided one gives them a free hand.

Zhukov's recent message to the Overseas Press Club, in which he said he was sure that our President "will do his best to promote in practice the cause of world peace," may be considered complimentary by those who

imagine that Nehru's moral approbation is worth the sacrifice of all the people who have believed that the United States stands for liberty for others besides her own people. But no one who is concerned with the security of the United States, or with the survival of free governments elsewhere in the world, will consider Zhukov's remark as a compliment to our President.

IT is one of the many ironies which history has produced that this Republic, which was born as a result of the insistence of the British colonies in America that they should not be taxed without representation, is, today, taxing itself for Britain's benefit, not only without representation in her Parliament, but in complete subservience to the requirements of British foreign policy.

There is little doubt that Britain has been largely, if not mainly, responsible for persuading the United States Administration to make concessions to Peiping and Moscow which will alienate from us all those who have dared to resist the Communist power.

Today, Communist influence on American policy is no longer exerted directly by our own Alger Hisses, Harry Dexter Whites and other "liberals." It is now exerted indirectly by Britain whose policy would appear to be based on the supposition that the English-speaking peoples can be saved by satiating the Communist Moloch with the carcasses of other nations. After Churchill successfully achieved the liquidation of the British Empire which he professed he would prevent, Britain has to try and preserve appearances by pandering to Nehru and others of his kind. So we get the curious present situation which can be summarized as follows:

Moscow keeps Peiping in line;
Peiping keeps Nehru in line;
Nehru keeps Britain in line;
Britain keeps the United States in line . . .

all to the ultimate end of enabling the Communists to win the battle for the world by determining U. S. policy.

Shall we ever learn? Probably not until it is too late to avoid a struggle to the death for the survival of an isolated United States. The inevitable result of abandoning the allies who wish to fight with us for their own

(Continued on page 187)

In Brightness As the Stars

By HOWARD B. RAND

A GREAT DEAL of faulty reasoning is apparent among Christians when the question of faith and works is under discussion. When evangelists point out the necessity to accept Jesus Christ as personal Saviour, they far too often imply that, simply through faith in Jesus, the Christian falls heir to every one of the privileges and benefits which are to accrue to those who shall "see the king in his beauty" (Isa. 33: 17). A study of the teachings of the Scriptures reveals that such an assumption falls far short of the truth. Those who are relying upon this supposition will be grievously disappointed when they awaken to the realization that, beyond the gift of personal salvation, there is a goal set for which all are admonished to strive, even unto death, so that they may receive the victor's crown.

Untold multitudes of good Christian men and women have not been given proper direction in these matters, nor are they acquainted with what God requires of them if they are to become co-heirs with His Son. In most cases, following their enlistment in the service of the Lord, the average person receives little instruction as to how he is to secure promotion in His service. Very few are given full information concerning what constitutes Christian conduct, of the type of service they are to render and the sacrifices they may be called upon to make in carrying out Divine commitments and orders. The failure to receive and act upon accurate information in this respect will have a marked bearing on their eligibility to receive the rewards which go far beyond the possession of eternal life alone. Yet how many are fully aware that these rewards are earned only when the conditions are complied with?

False Security

Many have been lulled into a false sense of security, assuming they will receive the highest privileges obtainable because of faith in Jesus, treating

their assurance of salvation through Him as a sort of blanket insurance policy that will guarantee an unlimited inheritance in the coming age of righteousness. It is even assumed that those rewards will include copartnership with Jesus Christ and the right of rulership in the Kingdom without the expenditure of further effort on their part.

The Martyrs

What, then, was the incentive that enabled the martyrs of the past to face every kind of persecution and torture, even enduring the pain of burning at the stake, in order that they might remain steadfast and faithful to the very end? If it were true that there is no difference in the quality and number of rewards given to all those who accept Jesus Christ as their Saviour, it would be foolish indeed to become a martyr to a cause if by any means at all it could be avoided.

Why should a person make himself the object of ridicule, someone to be shunned and avoided for taking a stand on principle, when he has only to remain silent about his spiritual convictions to be hail-fellow-well-met with everyone? The idea that he can do this and still receive all the blessings promised to Christians when the Kingdom of God is established in perfection is certainly no challenge to him to resist opportunities to compromise and to take a firm stand for righteousness regardless of personal cost. The pity is that many seem to act upon the assumption that this is actually possible.

Not For Reward

When the martyr Polycarp was led before the Roman tribunal and urged to curse Christ, he exclaimed, "Eighty-six years have I served Him, and He has done me nothing but good; how could I curse Him, my Lord and Saviour." When the flames rose around him, he thanked God that he was deemed worthy of such a death. But men like Polycarp did not serve the

Lord even unto death simply because of the rewards they knew they would receive; they were willing to risk all because of their love for Him. Nevertheless, they did not cease to strive so that they might look forward to the day when their loyalty would be rewarded with the words of their Master, "Well done, thou good and faithful servant."

Thief on the Cross

It is clearly recognized in an examination of the Scriptures that faith in Jesus Christ will assure all of citizenship in the Kingdom of God. But the Bible also teaches that there are those who will rise above the mere possession of citizenship in His Kingdom and obtain positions of authority and power as rulers. At the time Jesus was crucified, the thief on the cross beside Him asked to be remembered when Jesus came into His Kingdom. Jesus promised the thief that he would be there. But the promise to the condemned malefactor was entrance into His Kingdom, not rulership there, and this promise was based upon his recognition of the sovereign power of the Saviour. By his assertion of his faith he was saved.

Faith and Works

It is essential to bear in mind that while we are saved by faith, we are to be rewarded according to our labors for His sake. The thief was saved by faith and he will be fully satisfied to be in His Kingdom even though he will be unable to receive any rewards for works accomplished. Paul said in I Corinthians 3: 8 that "every man shall receive his own reward according to his own labour." It follows, therefore, that if there is no labor, there can be no reward. The Apostle declared:

"For my part, brothers, I could not treat you as spiritual persons; I had to treat you just as creatures of flesh and blood, as babies in Christian living. I fed you with milk, not solid food, for you were not ready for it." (I Cor. 3: 1-2, *Smith & Goodspeed Trans.*)

Having laid the foundation for Christian living in Jesus Christ as Saviour, Paul's estimate of the spiritual growth of these Corinthians in regard to the solid food of Christian teaching was:

"Why, you are not ready for it now, for you are still worldly." (I Cor. 3: 2, *Smith & Goodspeed Trans.*)

The Foundation

After pointing out their failings, Paul counselled them to *build upon the foundation laid for them*. If Jesus Christ and his sacrifice for sins were the sum total of it all as far as the Christian is concerned, there would have been no necessity for Paul to give any such instructions. Paul declared no other foundation could be laid than that which was laid in Jesus Christ, but it is imperative that the babes in Christ proceed to build upon that foundation a structure that will be able to stand in the day of testing. So Paul says:

"Like an expert builder, I laid a foundation, as God commissioned me to do, and now someone else is building upon it. But let everyone be careful how he does so. For no one can lay any other foundation than the one that is laid, that is, Jesus Christ himself. And whether one uses gold or silver or costly stone in building on the foundation, or wood or hay or straw, the quality of everyone's work will appear, for the Day will show it. For the Day will break in fire, and the fire will test the quality of everyone's work. If what a man has built on the foundation stands the test, he will have his pay. If a man's work is burned up, he must stand the loss, though he himself will be saved, but as one who has passed through the fire." (I Cor. 3: 10-15, *Smith & Goodspeed Trans.*)

Here we are informed that there will be Christians — those who have faith in Jesus Christ (for only such are saved) — who, because they failed to build an enduring structure of works upon the foundation of their salvation, will receive no reward. Paul clearly confirms the truth here that the basis of salvation is faith in Jesus Christ, but that rewards, or wages, are received according to the quality of the labor of love in His service. Those whose works will not withstand the Day of Assize will witness the destruction of their labors while they themselves will be saved, although destitute of rewards.

According to Rule

In his instructions to Timothy Paul stressed the need to render service for the Lord with the same rigid self-discipline and devotion that a soldier in actual battle must exercise:

"Endure hardship like a noble soldier of Christ Jesus. A soldier never involves himself with business affairs; so that he may please his commander. And if any one contends for a prize, he is not crowned unless he contends according to rule." (II Tim. 2: 3-5, *Ferrar Fenton Trans.*)

Paul told Timothy that a dedicated soldier of the Cross will forego worldly pursuits which interfere with Christian consecration. But the Apostle also especially emphasized the necessity to contend according to the rules if one would win the prize. The regulations governing Christian conduct are, of course, found in the Scriptures and they are nowhere so plainly stated as in the Ten Commandments. However, untold numbers of church-going Christians today conform with the worldly in their activities and pleasures. The result in one instance is that they refuse to take an uncompromising stand against the desecration of the Lord's Day, often themselves contributing to the violation of the commandment, "Remember the Sabbath Day to keep it holy." Ira Sankey's stirring hymn, "A Soldier of the Cross," challenges the Christian to strive for the overcomer's crown:

"Am I a soldier of the cross —
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?"

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed thro' bloody seas?"

"Since I must fight if I would reign,
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy Word."

The Overcomers

There is no foundation in either the Old or the New Testament for the assumption that salvation alone gives the individual any of the rewards promised to those who work the works of righteousness and who are designated as overcomers. As pointed out in "The Invitation to the Marriage Supper":

"Every Christian who accepts Jesus Christ as his personal Saviour can be sure of the gift of eternal life, but only those Christians who are overcomers and who through their works have attained unto the higher calling can secure immortality and a place of rulership in His Government. It is this smaller group out from among the believers who will attain the greater prize of which Paul speaks (I Cor. 9: 24-27) and for which he was striving. They are that inner sanctified group of overcomers of whom Jesus through John has declared:

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21: 7.)

"Only the overcomers among the Christians are to attain unto this higher calling and inherit all things, including immortality. Paul was concerned that he might be a castaway from this inheritance, not from eternal life. The Christian who remains but a babe has not yet overcome all things and the acceptance of Jesus Christ as one's Saviour is but the beginning of a conflict for the believer in which he will have to exercise all his faculties if he is to attain unto the highest calling and become a 'joint heir' with Christ (Rom. 8: 17)." (*Documentary Studies*, * Vol. I, p. 37.)

It is justly recognized in the marts of mammon that service faithfully rendered entitles the recipient to a remuneration in excess of what would be earned by the indolent or slothful. Surely under Divine justice the distribution of rewards would be even more equitable! The Scriptures prove this to be true. Overcomers are promised special rewards as set forth in the messages addressed to them in the second and third chapters of Revelation. Daniel also informs us that in the resurrection, while some come forth to eternal life, others who have rendered special service are those of whom the Angel declared:

"But the Teachers will shine like Lights in space; and those who have led many to Righteousness, like Stars for ever and ever!" (Dan. 12: 3, *Ferrar Fenton Trans.*)

Diversity in Rewards

The type of work listed here is not accomplished without effort, sacrifice and much self-denial. Many times it has involved those carrying out such labors in ridicule and persecution. It was of such that Jesus was speaking when He said:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5: 11-12.)

Even among those gaining this special compensation for service, the prizes received differ. Paul made an allusion to this when he said:

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (I Cor. 15: 41-42.)

* Three volumes available; each \$5.00; any two in one order, \$9.50; all three in one order, \$13.95 postpaid. Destiny Publishers, Haverhill, Mass.

In His Fellowship

All creation is moving toward an era of perfection in every sphere of activity (Rom. 8: 18-23). Therefore, the Scriptures show that a selection is being made of those who have the spiritual proclivities which will enable them to have a part and place in such an age of righteousness. Gems are only of priceless value if they are few in number and this is the analogy employed and related to certain specified persons in the Lord's words given through Malachi when He referred to "that day when I make up my jewels" (Mal. 3: 17). These are the overcomers whose names are recorded in the Book of Remembrance (Mal. 3: 16).

No greater desire can inspire a Christian than the wish to see His Lord and be with Him. The overcomer may rely upon the Lord's promise expressed in the Beatitude, "Blessed are the pure in heart: for they shall see God" (Matt. 5: 8).

On another occasion Jesus said to those closely associated with Him:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2-3.)

Later on the Apostle John understood the full meaning of this promise, which is applicable only to overcomers, and he wrote in his first letter:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3: 1-2.)

Day of Christ

Having a better comprehension of the higher calling to which a Christian may aspire, it behooves every one of us to pay careful heed to the many admonitions of Paul:

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (I Cor. 1: 7-9.)

Speaking again of the "day of Christ," which differs from the Day of the Lord in that it is the day of rewards for overcomers, not a day of judgment, Paul went on to say of his own endeavors:

"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." (Phil. 2: 16.)

The Higher Calling

If the great multitudes of those who have accepted Jesus Christ as their personal Saviour could be persuaded

to also accept the urgent exhortations of the Scriptures to strive to attain unto the higher calling, the changes which would take place in the entire spiritual outlook of the Christian Church would be revolutionary. They would bring newness of life into every phase of Christian activity. Evangelism today does stress the need for men and women to partake of the sincere milk of the Word of God. But to impart to these same men and women the additional Scriptural requirements to obtain an understanding of righteousness so that they may grow in grace and gain the victor's crown would awaken thousands, even outside the Christian fold, to an entirely new concept of what it means to become an overcoming Christian. The Apostle James put it very plainly when he said:

"Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." (James 2: 17-18.)

In conclusion the words of Paul in Hebrews 13: 20-21 come to mind: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

(Continued from page 178)

liberty and ours, in favor of the appeasement policy advocated by Britain and France and our own anti-anti-Communists, cannot but lead to disaster. If we continue in our present course, we can have only the satisfaction of knowing that the inscription on the tomb of liberty will read: "Their intentions were excellent."

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Darkness and Peril

By WILLIAM O. LAY, JR.

June 27, 1955

ONCE AGAIN, as the projected Four-Power "summit" conference approached, naïve liberals in the Anglo-Saxon world dusted off that perennial question: *Are the Russians sincere?* Millions of vain words were written and spoken on the "changed climate" resulting from the "new look" in Kremlin diplomacy. Newspapers and air lanes were glutted with pontifical speculation over whether this time the Soviet leaders had undergone a genuine change of heart or been forced by circumstances to modify their objectives.

The fact of the matter is that the Soviets never in the slightest modify their ultimate goal of subjugating America and Great Britain. Tactics vary — today they may dangle a carrot rather than brandish a club — but that is merely to smooth the path to conquest by creating disunity and vacillation in the enemy camp.

Certainly there was no "new look" about the address delivered by Soviet Foreign Minister Molotov at the tenth anniversary sessions of the UN in San Francisco. It was the same old diatribe against the "warmongering" democracies, the same old threadbare plea for "peace" on Russian terms. And the liberal propagandists were shocked and startled (although they surely need not have been!) when it subsequently developed that almost as Molotov spoke, Russian MIGs were shooting down a U. S. Navy patrol plane off Alaska.

Far from suggesting any basic change in Soviet aims, a below-the-surface examination of world events shows the Russians pursuing their aggressive program energetically and unswervingly. Having neutralized Austria, the Kremlin leaders rushed plans to split Germany and Japan from the West. They also effected a *rapprochement* with Marshal Tito, thereby demonstrating that American military assistance to Yugoslavia is money poured down a rat hole.

Russian intrigue and aggression, however, was only one phase of the accelerating process which is, at this climactic stage of human history, to wreak Divine judgment upon all of man's activities. A rail strike severely impaired Britain's economy. And in the United States, industrialists and labor leaders vied with politicians in heaping new inflationary fuel upon the national economy. Nor was ecclesiastical Babylon untouched by the rampant turmoil. A skirmish between President Juan Peron of Argentina and the Vatican resulted in the excommunication of many Argentine government officials and a short-lived rebellion against the Peron regime.

Russia's acceptance of the Western invitation to a top-level Big Four conference coincided with the opening in Belgrade of reconciliation talks between Russian leaders and Marshal Tito. On the same day the U. S. Air Force announced a 35 per cent speed-up in production of its B-52 jet bomber to counter Russia's growing challenge in the air.

These developments fell 2×1260 days (tribulation) after July 1, 1948 when Russia ended four-Power rule of Berlin. Particularly significant is the fact that a doubled displacement or human error interval (2×286 days) measured forward from them will terminate on December 18, 1956. This important chronological milepost will be 12×1290 days after Germany entered World War I. The 1290 factor connotes desolation, while twelve is the number of governmental perfection. It is the "desolation" of this period of Divine rectification which is to "displace" the present human world order so that the "governmental perfection" of the Kingdom may be established. Thus do Divine time-factors explicitly interpret the significance of the events of May 26 (Chart XVII).

As the British rail strike continued, Queen Elizabeth on May 31 signed a royal proclamation declaring a state

of emergency. On the same day Red China tossed a small sop to American public opinion by freeing four of the many war prisoners illegally detained by her.

An interval of precisely 10×1335 days separates these events from the November 1918 Armistice. Ten is the number of numerical perfection, while 1335 blends the connotations of blessedness upon the Israel nations and judgment upon peoples and forces which hinder the establishment of the Kingdom. May 31 also fell 1260 days (tribulation) before November 11, 1958, which closes a 40-year generation after the 1918 Armistice.

Significant too is the interval of 420 days solar (one-sixth of the 2520-day Biblical trial or probation period) which extends from these May 31 events to July 30, 1956. This date will be 6×666 days after August 21, 1945 when Japan received her surrender terms. Both six and 666 signify human imperfection, the human world order, and human activities in opposition to God. Note finally that August 21, 1945 fell 9×1260 days after Britain's entry into World War I (Chart XVIII).

Russian efforts to split Japan from the West shifted into high gear on June 1 when the two nations opened negotiations for a World War II peace treaty, with Russia prepared to dangle tempting concessions in return for Japanese neutrality. On the same day the State Department disclosed that the United States had demanded the release of 63 Americans still held by Red China.

These developments fit precisely into the pattern of Far Eastern tribulation. They fell an "hour of warning" interval (15×120 days) after America's entry into the Korean war. June 1 was also 420 days lunar after the "Asian NATO" plan was announced on April 13, 1954 and 390 days (Israel's chastisement) after the Indo-Chinese fortress of Dien Bien Phu surrendered to the Communists on May 7, 1954 (Chart XVII).

In a June 2 accord marking resumption of diplomatic relations, Russia and Yugoslavia joined in demanding admission of Red China to the UN and surrender of Formosa to the Peking government. This was 1100 plus two days after the Bonn Pact was signed on May 26, 1952. This time-factor is the number of disorder and disintegration (11) raised to double perfection (10×10) with the third

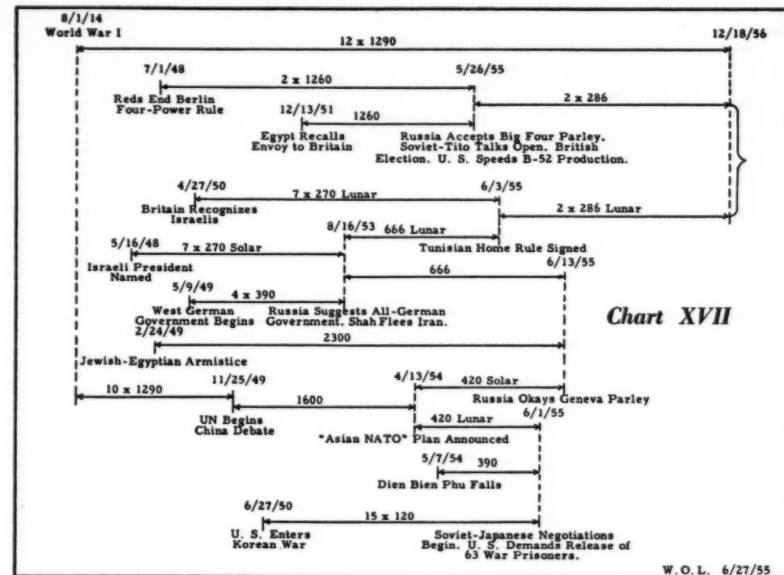
day made perfect added (treaties are frequently signed on the third day made perfect of time-periods).

As Chart XIX indicates, June 2 was also 2×286 days before December 25, 1956, which will be 2520 days after President Truman ordered production of the H-bomb.

France and Tunisia on June 3 signed an agreement granting home rule to the North African protectorate. The move came 7×270 days lunar (birth travail perfected) after Great Britain recognized the Israeli government and 666 days lunar after August 16, 1953 when Shah Reza Pahlevi fled Iran following an abortive coup. Finally, June 3 fell 2×286 days lunar before the important December 18, 1956 desolation terminal previously noted (Chart XVII).

The Western Powers on June 6 proposed a July 18 meeting of the Big Four chiefs of state in Geneva, Switzerland. On the same day the Ford Motor Company and the United Auto Workers agreed on a contract guaranteeing a wage of 60 per cent for six months during layoffs — a step certain to have vast and detrimental repercussions upon the national economy.

Time-measures clearly indicate that these June 6 events are to play a dominant role in bringing the present world order to judgment. An interval of 420 days extending forward from them terminates on July 30, 1956, which will be 6×666 days after the close of World War II. A period of 666 days solar beginning on June 6 will close on April 12, 1957. This outstanding terminal will be 1600 days solar (space or extent of judg-



ment) after the United States tested its first H-bomb on November 1, 1952 (Chart XVIII).

Note especially that the 420 cycle extending back from July 30, 1956 marked two salient economic developments — the state of emergency arising from Britain's rail strike and the historic GAW agreement in the United States.

The Kremlin climaxed its campaign against West German rearmament on June 7 by inviting Chancellor Adenauer to visit Moscow with the aim of "normalization of relations." This was on the lunar terminal of 666 days after August 20, 1953 when Russia announced its H-bomb had been successfully tested. Further stressing the climactic importance of the invitation to Adenauer is the fact that it

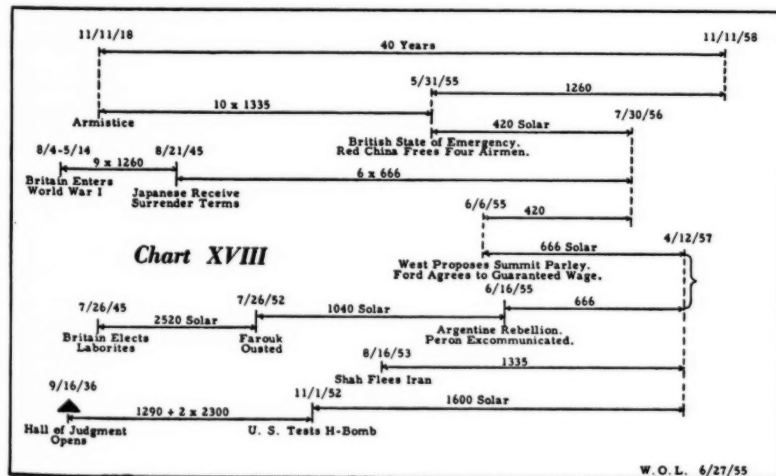
came 15×286 days after the surrender of Italy on September 8, 1943. Fifteen signifies a prophetic hour, while 286 is the number of displacement.

Noteworthy too is the solar warning perfected interval (7×120 days plus two) extending forward from June 7 to October 8-9, 1957. This terminal will be 11×1290 days lunar after the Versailles Treaty was signed (Chart XIX).

Western defense plans suffered yet another setback on June 10 when the West German Bundesrat refused to approve the government's rearmament bill. The action came 1290 plus 666 days after the United States ordered H-bomb production. And a solar 666 measure extends forward from June 10 to April 16, 1957. This important terminal will be 1335 days after the disclosure of Russia's first H-bomb test. The pattern on Chart XIX clearly delineates how world events are sweeping to a climax under the inescapable threat of nuclear warfare.

Russia on June 13 accepted the Western proposal for a Big Four conference in Geneva beginning on July 18. The move came 2300 days (cleansing of the sanctuary) after the February 24, 1949 Jewish-Egyptian armistice. In addition, June 13 fell precisely 666 days after August 16, 1953 when Russia proposed an all-German government (Chart XVII).

The Argentine revolt which broke out on June 16 following excommunication of President Peron and his top aides falls into a striking pattern of



political unrest and upheaval. It came 1040 days solar (fruition) after Egypt's King Farouk was deposed on July 26, 1952. This date in turn was 2520 days solar after Great Britain elected its Laborite government on July 26, 1945. The Argentine revolt also came 666 days before April 12, 1957, which will be 1335 days after the Shah of Iran fled his country on August 16, 1953 (Chart XVIII).

On June 17, 666 days after August 20, 1953 when the south wall of the Great Pyramid's King's Chamber was reached, Washington officials disclosed that Russia had expelled three American military attachés from the Soviet Union. The news had been withheld for two weeks under the government's "hush-hush" policy of shielding the public from the uglier realities of the world situation.

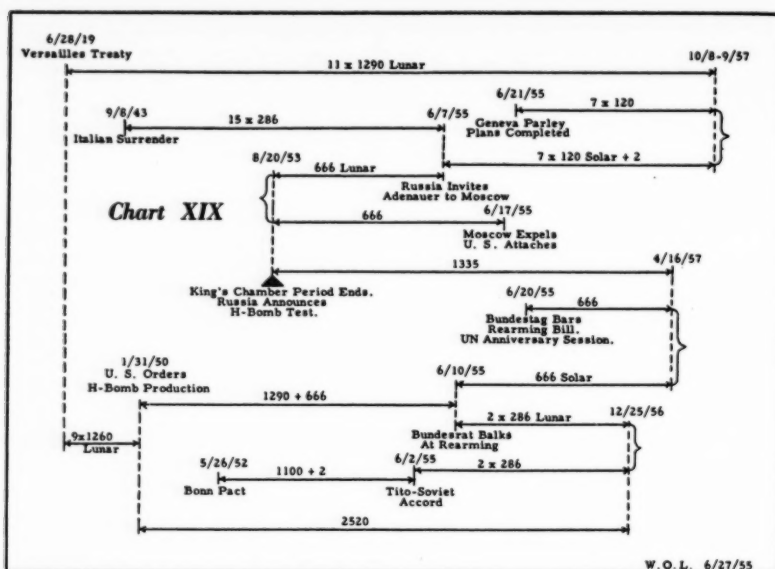
The West German Bundestag on June 20 followed the lead of the Bundestag in delaying consideration of the government's rearmament bill. On the same day in San Francisco the UN opened a session marking the tenth anniversary of its charter. Significantly, the date fell precisely 666 days before the important April 16, 1957 terminal, which will be 1335 days after August 20, 1953 (Chart XIX).

The Big Four Foreign Ministers on June 21 completed plans for the top-level meeting in Geneva. This was 7 x 120 days before October 8-9, 1957, which will be 11 x 1290 days lunar after the Versailles Treaty was signed.

The story unfolded by the time-measures of judgment, warning and displacement stresses ever more insistently the lateness of the hour, the imminence of the final act toward which mundane history has marched for thousands of years. The forces that will shape the *denouement* stand poised and ready, awaiting only the triggering event — the signal from the Wonderful Numberer that time has run out and the moment of rectification has arrived.

Commenting upon the UN anniversary session in San Francisco, the *New York Herald Tribune's* Margaret Parton wrote that it "had everything — everything except life, and a sense of reality." She went on to describe the "naively idealistic" men and women who listened to the "endless, flowing speeches" and applauded all the old threadbare words.

It is time — it is far past time — for the public in America and Britain



to cease beguiling itself with the blather of misguided politicians and visionless ecclesiastics, the slanted propaganda of leftist-liberal columnists and commentators, and seek guidance from a different source. It is time they heeded the Voice which spoke thousands of years ago through the Prophet Hosea:

"I will break from the earth the bow, sword, and war, and men shall dwell in safety. I will also wed you to Myself for ever, — I will wed you to Myself in Righteousness and Justice, and Gentleness, and Mercy, and I will wed you to Myself

in Truth and Knowledge of the EVER-LIVING." (Hosae 2: 20-22, *Ferrar Fenton Trans.*)

There is a way out of the dread impasse of modern civilization. But it will never be discovered while men's eyes remain fixed on the tawdry glories of materialism and their minds cling to outmoded concepts spawned in human vainglory and conceit. When the pressure of travail has cleared their vision and unshackled their minds, they will eagerly direct their steps along the foreordained pathway to peace and righteousness.

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Review of World Affairs

☆☆☆☆☆☆☆☆

☆☆☆ BY KENNETH DE COURCY ☆☆☆

☆☆☆

London, July 1 (By Cable)

RUSSIA FAILED to stop the formation of NATO, the ratification of the Paris treaties and the full development of the H-bomb. She did, however, succeed in delaying the European defense treaties by several years and, in fact, they were not passed until Russia had almost caught up in the H-bomb race. This fact, plus certain other considerations, gave the Soviet Union a new chance to achieve its objectives. She is now trying to use this chance. We are now face to face with that attempt. The objective is to force the dismemberment of NATO and SEATO and the neutralization of nuclear weapons. Russia is now trying to force the Western powers into concessions which would isolate them, while leaving both the Soviet Union and China free to encroach by easy stages. The prize is no less than an immense victory without easily recognizable war.

Russia will agree to anything which tends to disrupt NATO, SEATO and the Paris treaties; which divides opinion in America and Britain; and which will leave the Communist powers superior in conventional weapons, while neutralizing strategic nuclear missiles.

During all this political build-up, what has Russia been doing? She organized the British Press and dock strikes and had an indirect hand in the railroad trouble. She told the Western powers that she would not allow any discussion of the satellites or any restraint of world Communism, while she demanded to discuss the NATO system and its dismantlement. We may not discuss her military projects in the East, whereas she demands the destruction of ours. Her satellites are to be regarded as free agents but the Paris treaty powers are Anglo-American satellites. Although public opinion looks forward to the summit talks with some enthusiasm, the British Government, at any rate, is by no means so happy.

London observers are of the opinion that, despite all that has been said, Russia now has, or is very near to having, relative parity in nuclear weapons. This is an immensely important factor. Does it betoken competition in conventional arms? China made slight concessions in Korea in order to win all Indo-China — which she can now more or less count upon. She has not shown the faintest sign of backing down on Formosa. She is, naturally, ready to take it by stealth instead of force if the West will permit. This is not very encouraging. Any war can be averted by concession. There need never have been a war in history if everyone had always conceded to demand.

NATO has had its first loss — *viz.*, Austria. This is recognized as very serious. Tito is now again upon open calling terms with Russia. This is the reverse of what was hoped for until the entire world situation had changed. Certain of Russia's external Communist activities have been rather more successful of late than for some time past. Russia has more over-all world sympathy now than

at any time since 1945, while her military build-up is greater than at any other time in the history of any power whatsoever.

The British Government is guided by facts, not by speeches or diplomatic assurances. The facts are at variance with the propaganda and Eden knows this. If all this be true, is there a solution? In the opinion of all those in responsible positions in London whom this Service has been able to consult, there is now only one effective policy. It is to refuse to move an inch over the NATO and SEATO bases, until Russia and China withdraw from all satellite areas; abandon all external claims or interventions (Malaya, for example, is external to China); and open their territories to inspection before any reduction in Western defenses takes place. Beyond this, and until then, there must be strong action to stop external Communist activities. The British Government has occasion to feel rather strongly because it knows that external Communist activities may imperil the entire economic structure of the U. K., which would mean the end of all effective European military and political resistance to Russia on the Continent and a good deal else besides.

The British Government can hardly be expected to believe in Russia's good intentions, when it has piles of reports showing that behind the diplomatic smiles are deliberately planned movements which, if successful, would wreck U. K. economy. The government knows that these moves are deliberate. How can it be expected to believe in a new era of good will and peace, when it faces incessant troubles organized by known agents of a foreign power and has seen the documentation connected therewith? It is rather difficult to swallow the bland words of diplomats when one knows such facts — as Eden knows them all too well.

We believe the foregoing to be a true statement of the position as seen by Eden's government. We likewise believe that London wishes to act accordingly. Nevertheless, there are those who think that a combination of influences such as, say, Nehru, Krishna Menon, Tito, Stevenson, David Astor, Bevan, Mendès-France, Ollenhauer, etc., might prove too strong for Eden, Dulles and Adenauer to resist. Those who feel anxious think that such a combine, backed by glittering promises, might force Eden into a very awkward situation. If Eden's ideas were crushed, the positions of Dulles and Adenauer would become difficult. Those who fear this possibility are afraid of a piecemeal Yalta; not as a single capitulation, but by gradual stages towards liquidation of the collective defense system. Slow strangulation would follow. It is useless to pretend that such fears do not exist. This Service fully recognizes all this. It could be heralded as peace and would be applauded by many very decent people who had not the slightest idea of its meaning.

Russia will concentrate on Eisenhower, as she did on

Roosevelt. She will try to isolate Eden and to create a difference between the President and his Secretary of State. That is likely to be her keynote. The President will be subjected to every possible flattery at the four-power conference.

In watching and assessing British foreign policy, the observer should bear in mind that the government has had access to a recent Soviet directive which gave a full outline of Communist policy. The document is dated April 18 and deals with Communist tactics in the present world situation.

It says that there is enough popular pressure to make Britain and U. S. war-mongering plans difficult, and that it is the interest of the U.S.S.R. to back up this popular pressure. In the meantime, the U.S.S.R. is building up its military strength. The next part of the directive contains an appreciation of the world situation. It says that Far Eastern affairs are developing in a most encouraging way. Viet Nam is safe for Communism by the summer of 1956 at the latest. Her neighbors are ripe for Communism and should fall without much resistance.

The Formosan situation is described as promising and it is stated that Chiang Kai-shek's regime could not survive another retreat. It is said to be already more deeply infiltrated than is generally realized. Communist hopes in Japan and the Philippines are rising. An excellent groundwork has been laid in Indonesia. It is also pointed out that in other Pacific areas, such as New Caledonia and the Fiji Islands, the situation is promising. The policy is to be to encourage and stage action by local forces in such a way that foreign intervention would be difficult, if not impossible. The theory of piecemeal aggression is stressed.

Surprisingly, the document is not very optimistic about India. It refers to the rising Communist movement but draws attention to the increasing danger to Communist plans from Pakistan and suggests that any disturbance in India might give Pakistan the opportunity to intervene with British and American help. The appreciation is pessimistic about the Near East. It points out the danger of rising British prestige in this area, which, it says, is far more to be feared than American economic influence. The rise of Turkish influence is also looked on with some apprehension, as it may lead to an alignment of anti-Communist forces and increasing repression of Communist influences.

Colonel Nasser of Egypt is described as being under British influence. The Persian police, it is alleged, are under the control of British Intelligence and Communist organizations have been much weakened by British-directed police action. (The Persian situation greatly annoys Russia.) The situation in Africa is regarded as more promising. The anti-colonialist forces are said to be on the march and successes are to be expected in the near future. All pan-African nationalist forces are to be used for Soviet purposes.

The document says that, while the Paris defense treaties have strengthened the Western front, they have come at a time when it is possible to overcome them by an astute political approach. The foundations have already been well laid and a shrewd policy based on Leninist realism should give Communism considerable successes in Europe in the near future — so says Khrushchev's directive.

After this survey of world affairs, the directive deals

more specifically with the technique of European Communism. It does not say for how long the present situation is expected to last, but it is implied that current plans will probably be applicable up to at least the end of 1956. The main duty of European Communist forces is to create conditions in which NATO and the Paris treaties will be made ineffective. Frontal assault is to give place to the expansion of neutralist and appeasement propaganda before which the Western defense system will crumble. An atmosphere of peace and disarmament is to be spread, thus creating a situation in which Britain and America will find it virtually impossible to call for greater defense efforts.

Communist tactics are not to call too much attention to the party itself. As an example, it is ordered that Austrian Communists must concentrate on infiltrating the Socialist Party — even at the cost of the decline of the Communist Party as such. In Western Germany, all the organizations which tend to oppose the Western alliance should be infiltrated. In France and Italy, popular fronts are to be the objective in both the trade unions and politics.

A dangerous infiltration is reaching into Western Germany on a broad front. The technique, which is no less dangerous than the previous frontal propaganda assault, is gaining momentum. Big funds have been made available. A senior West German Intelligence official has told our observer that, during the first four months of this year, a very large sum had been spent on infiltration tactics.

Towards the end of this year, the Sudanese will again be called on to elect a parliament which will determine the country's future alignment. Such elections are farcical in a country where 95 per cent of the population is illiterate. The outcome of the elections will, in fact, be in the hands of a relatively few men — high government officials, tribal chieftains and leaders of sects and factions.

The Sudan was superbly well run by British officials. Since their departure there has been a shocking deterioration. The people are now discovering that British rule was not so bad after all. Something like a wave of good feeling for Britain is now evident. Dislike of foreigners is largely transferred to Egyptians.

Russia is now trying to fish in these troubled waters. Out go the British and in come the trouble-makers. The Sudan in trouble could prove very useful to Russia. Moreover, agencies in that area could be linked with other subversive forces in Africa.

Early in March, at the end of the Dalai Lama's stay in Peking, an agreement was announced between him and the Chinese Government by which Tibet was to become an autonomous region of the Chinese People's Republic. When the Chinese tried to organize People's Liberation Committees, they aroused the hostility of the monks to such an extent that several monasteries joined forces and drove out the Chinese, killing some. A punitive expedition was similarly treated. What surprised the Chinese was to find that the fighting monks were armed with fairly modern Russian weapons and had plenty of ammunition.

The foregoing is the one hundred and eighteenth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in *DESTINY* by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$12.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed. — Ed.

Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

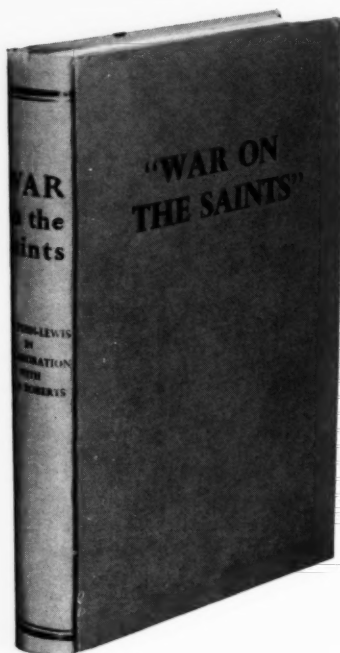
Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.



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THE MAJORITY of Christian believers are entirely ignorant of the working of the army of evil spirits, particularly deceiving teaching spirits. The majority too often accept everything "supernatural" as of God, while supernatural experiences are indiscriminately accepted because all such experiences are thought to be Divine.

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ity when, if possible, the very elect will be deceived as Satan cloaks his endeavors to ruin under the guise of seeking to lead men and women nearer to God.

Every Christian today needs all the light that can possibly be shed on the abnormalities caused by the hold deceiving spirits gain through the acceptance of false doctrines or by ignorant susceptibility to the supernatural. This book will prove invaluable to all those who are seeking such knowledge and understanding of the pitfalls awaiting the unwary Christian if the elect of God are to avoid the snare of the Evil One and remain steadfast and true to the end.

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